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REVIEWS AND BOOK NOTICES.

Lateinische Volksetymologie und Verwandtes, von OTTO KELLER. Leipzig, B. G. Teubner, 1891. pp. x, 387. 8vo.

Keller's book is the first attempt at a systematic treatment of Latin folk-etymology, where the form of a word is affected by false derivation or mistaken analogy, or where the signification is warped and perverted from the assumption of a false relationship. It is a loose collection of material rather than an exposition of the principles on which popular etymology is based. But we must be satisfied until we can get something better. The treatise is divided into two parts: 1. Latin Folk-etymology, and 2. Etymologies of Loan-words. An appendix to Part I treats of popular etymologies in the domain of the Greek language. One of the most unpleasant features of the book is that the author seldom mentions the sources from which he has compiled it, so that any reader who has not worked in the same line must needs receive the impression that a great many etymologies are here proposed for the first time, which is by no means the case. I have compared the book with the works and articles of Hehn, O. Schrader, Bradke, O. Weise, Saalfeld and others, and have found that in many cases our author copies their statements without giving due credit to them. Again, Keller assumes a number of popular etymologies without explaining cause or origin, and a careful reader will be compelled to sprinkle almost every page with interrogation marks; for, in his desire to explain every strange formation as the result of popular etymology, every obscure word as a loan-word from the Semitic or other languages, the author has often been misled into fanciful and absurd statements.

On pp. 18, 51, 251 and 352 the etymology of Palmyra from the Phoenician Tadmor is discussed. No sources or authorities are mentioned, nor is Keller able to explain how Tadmor was changed to Palmyra. The etymology was first proposed by Movers (Phoenizier, II 3, p. 224 f.), who considered Tadmor (2 Chron. 8, 4) an old colony of King Solomon. The reading Tāmār (1 Kings, 9, 18) he explained as a later change of the original Tadmor.¹ Blau (ZDMG. 25, 542) has shown that there existed a form *Taλμίρα* for *Taδμίρα*, λ for δ being a result of dissimilation. *Taδμίρα*, again, is from Tadmur, which, of course, is connected with Hebrew תָּמָר 'date-palm.'² On the other hand, see Nöldeke's cautious remarks in Gött. Gel. Anz. 1881, 1222-31, and Lagarde's Übersicht über die . . . Bildung der Nomina, in Gött. Gel. Abh., vol. 35, 125. A knowledge of Nöldeke's remarks would have warned Keller against deriving *palma* from an hypothetical **tadmar* = **padmar*. *Palma* was the genuine Latin name for the dwarf-palm (*chamaerops humilis*). To the layman both trees looked very much alike. "Und nun bedenke man, wie weit die Alten, besonders die

¹ See also Gutschmid, Kleine Schriften, II 11.

² Literally, 'the lofty tree,' from a verb *tāmār* 'be high, lofty.'

Römer, in der Uebertragung von Namen heimischer Gegenstände auf fremde giengen. Wenn man die Datteln als 'Eicheln' (βάλανοι; schon bei Herodot, und immer das classische Wort geblieben) und den Elephanten als lucanischen Ochsen¹ bezeichnete, so kann man doch wol auch den Dattelbaum mit heimischen Namen Palme (= Zwergpalme) genannt haben." Keller derives δάκτυλος from an Arabic *dakhl* 'fluctuant, wavering,' but such a word I cannot find in Arabic.² The specifically Arabic word for date-palm is *naxl*, an expression wanting in the other Semitic languages. The origin of Greek δάκτυλος is not quite certain; Pliny's statement, 13, 9, §46, rather favors a connection between δάκτυλος 'date-palm' and δάκτυλος 'finger.' I would also suggest as further literature on the subject Lagarde's Mittheilungen, II 356; KZ. V 188 and VIII 398; L. Fleischer in Levy's Wörterbuch der Targumim, I 443 b.

Anulus ring from *annulus*, although advocated by Sophus Bugge, Etrusk. Forschungen, IV 124, is rejected by Gustav Meyer and others. *Esquiliae* and *Esquilinus* from *esculus*, *aesculus* 'winter oak,' was proposed as early as 1875 by Fritzsche, Horace, Satires, I 8, 14, but the *qu* makes it rather doubtful; also see H. Jordan in Hermes, 1880, No. 1. Greek νύμφη passed into Latin as *lymp̄ha* for *nympha*, *num̄pa*. So Keller, who compares for the change of λ to n λαγχάνω and *nanciscor*; but the latter is utterly impossible, and that νύμφη—*lymp̄ha* are two different words has been proved by Weise, Die griechischen Wörter im Latein, p. 14.

In many instances Keller's etymologies are forced and unnatural, e. g. the *Furculae Caudinae* are derived from Greek φόρκες = χάρακες; but how should φόρκες have become known to the inhabitants of the Apennine mountains? *Suleviae*, a by-form of *Silviae* 'forest nymphs,' is explained by a false analogy to *sublevare*, as if they had changed into *subleviae* 'protecting goddesses'; but insertion of a vowel is not so rare in Latin, where we have *calicare* for *cakare*, *magenae* for *magnae*; thus also *jugulans* for *juglans* 'walnut' need not be associated with *jugulus* 'a pair,' because they are often found in pairs. The original form of *Mars grādivus* was *Grabōvius* on the Eugubine tables; the Romans changed this, so we are told now, into *grādivus* with an intentional leaning on *grādior*. But this is by no means new doctrine; it was taught by Bréal long ago in his Les tables eugubines, p. 66. Another etymology of *grādivus* for *grandivus* from *grandire* 'to grow' = 'a deity promoting growth' is found in A. J. P. IV 71. *Castrare* from *castor* (pp. 75, 285) is also taught by Stowasser, but W. Meyer-Lübke, Indogerm. Forschungen, I, Anzeiger, 121 f., justly warns against this etymology; W. P. Mustard, The Etymologies in the Servian Commentary to Vergil, p. 17, simply quotes: *castores autem a castrando dicti sunt*. *Capis*, *capidis* 'a bowl with one handle, especially used for sacrifices,' is explained as borrowed from the Greek καπίθη 'a measure containing two χοῖνικες' (Xen. An. I 5, 6), i. e. about two quarts. But καπίθη must have been a rare word in Greek; it occurs only in this passage and was evidently borrowed by Xenophon from the Old Persian original *kauiwiz*; the same occurs

¹ See, however, Bücheler, Rhein. Mus. 40, 150: "*bos luca* is not a Lucanian cow, but, as Varro has it, *lucas ab luce*; cf. Horace, *elephans albus*."

² Arabic *dakhl* means 'burrow, side-hole, corner of a tent'; *daxl* = 'entrance, interference, disturbance; intention, custom, habit'; *dakl* = 'to knead clay, tread, tread down'; *dagl* = 'to prevent, hinder, forbid, strike.'

in Armenian as *kapič*, Syr. ܩܦܝܫ, passed thence into Arabic as *qafīz* and, again, into mediaeval Latin as *cafisium* (Lagarde, *Arm. Studien*, 1108; *Abh.* 81; *Mittheilungen*, II 27; *Symmicta*, I 45). On p. 82 Keller, following Rönsch, compares Latin *capitulata* 'a vessel of uncertain dimensions,' Augustinus epistolae, 2, 48, with Greek *καπέτις* = *χοῖνιξ*, seemingly ignorant of the fact that *καπίδη* and *καπέτις* go back to the same original. Lagarde (*Abh.* 198, 32; *Arm. Stud.* 1108; *Übersicht*, 61, 7) has shown that *καπέτις* does not exist in Greek; Polyaeus 4, 3, 32 has to be corrected into *καπέζις* = *καπαῖζις* = Syr. ܩܦܝܫ. Latin *samentum* 'wollumwundener Oelzweig den der Flamen auf dem Kopfe trug' is derived from *σάμα*, the Doric for *σήμα*. But Bücheler, *Rhein. Mus.* 37, 516, says: *samentum*, a Hernican word (Fronto, IV 4, p. 67, Naber), is related to *sagmen*, as *segmentum* to *segmen*; the guttural has been lost, as in *lumen*, *luna* (**lūcna*, **λευκνα*), *examen*. The word belongs to the Italic root *sal*, and its general sense is 'means of divine confirmation, token of consecration.' *Amuletum* is derived from Arabic *hamalet* 'appendix, amulet.' But there is no such word in Arabic.¹ Our author, no doubt, believes that as Arabic *tīlsam*, *tīlism* = talisman, was borrowed from the M. G. *τέλεσμα*, so *amuletum* must, as a fair exchange, have been taken from the Arabic. The word, however, is not Semitic at all. J. G. Gildemeister, one of the best Arabic scholars, rejected the usual derivation of this noun mentioned by Varro (apud Charisium, 105, 9, edit. Keil) and often used by Pliny, and says that its origin must be sought in Latin sources (ZDMG. 38, 140-42). *Culullus* (p. 82) is derived by S. Fränkel, *Die aramäischen Fremdwörter im Arabischen*, p. 170, from the Semitic. Of the two forms *polenta* and *pulentia*, the latter is considered (p. 83) as the more original form, but Meyer-Lübke (*Philolog. Abhandlungen*, H. Schweizer-Sidler gewidmet, p. 19) shows that *polenta* is the original form. *Parricida*, *parricidium* for *patricida*, is by far inferior to Stowasser's derivation of the nouns from *parrère*, or rather from the adjective **parrus*, *a, um* (cf. *parra* [auis] 'bird of omen') 'open, manifest'; "*parricidium* ist offener Mord, juristisch-erwiesener Mord im Gegensatz zur *manifesta caedes*, die nicht juristisch, sondern durch Ergreifen auf frischer Tat bewiesen ist" (*Dunkle Wörter*, I, p. 19). *Turunda* 'a kind of sacrificial cake' is derived from the accusative *τυροῦντα* 'cheese-bread, cheese-cake, cheese'; but J. Piechotta, *Wölflin's Archiv*, I, No. 4, believes it to be an odd case of metathesis for *rutunda*, like *lapidicina* for *lapicidina*. From *turunda*, in its later signification of a 'ball of paste for fattening geese,' Keller derives *opturare* (*obturare*) 'to stop up, close, to fatten,' for *obtundare*; while Stowasser, much better, refers it directly to *τυρός*, giving it a meaning similar to that of the late Greek *τυρόσω*. *Amussis* 'rule, level' is derived from Greek *ἀμυσσις*, *ἀρμυσις* (like Saalfeld, Tensaurus); Stowasser borrows it from the Hebrew *ammāth*, c. st. *ammāth*, 'ell, cubit.' Weise's much better etymology from *ἀμυσσις* is not mentioned by either. *Littera* for *dittera* is said to be the Greek *διφθέρα*, an etymology claimed by Bréal as his property and declared utterly impossible by Gustav Meyer. I will mention in this connection that Fürst (*Lexicon*, 308) goes a step further, deriving the Greek from an impossible Arabic *daf(dif)tarun*, which he combined with Hebrew *דָּבַר* and explained as *דָּבַר תָּרַן* (book town). A number

¹*Hāmala* means (1) 'be bathed in tears; flow, rain steadily and uniformly'; inf. *hamał*, *humāl* and *hamālān*; (2) 'to pasture at large, day and night; leave undone, neglect, forget.'

of Keller's etymologies have long been forestalled by Bücheler in his excellent articles on Old Latin, which should be known to every philologist.¹ Thus *inciens* 'pregnant,' from ἔγκυος; *diploma* and *diplomum* for *díploma*, as a false analogy after *duplum*, is found in Rhein. Mus. 39, 408; so also *privilegium* for *privilegium*, after *primus*; Bücheler adds *Octimber* for *October*, after *imber*; *ilico* for *inloco*; *sedulus* for *se-dolo* = *sine dolo*, Rhein. Mus. 35, 627; *sedulus* for *sedolus* is due to the accent (Meyer-Lübke, l. c., p. 19); *caduceus* from καρύκειον goes back to Curtius, Grundzüge⁵, 438; *discipulus* for *disciculus* Keller owes to Stowasser's article in Archiv, V 289; paying no attention to Bréal's objections, *ibid.* 579. The combination of φάσγανον and *fuscina* was first suggested by Fröhde in Bezz. Beitr. I 249; also see Saalfeld, Tensaurus, 490; the word is as yet obscure; its ending *-ina* points to a Greek source, but as yet nothing certain is known (Meyer-Lübke, l. c., p. 17). The explanation of *redivivus* was first given by Lange.

The etymology of *accipiter* goes back to Wölfflin's Archiv, IV 141, 324; *coturnix*, *coturnus*, *ibid.* VI 562; *salaputium*, IV 601; *caliendrum*, II 478-82; *maenianum*, V 290, VI 507; *mattiobarbulus*, V 135; *Ardalio*, V 486 and Bréal, Rev. de Philologie, IX 137; *meridies*, Archiv, I 273, also cf. VII 605; A. J. P. VII 228, VIII 82; *clanculum*, Archiv, VI 563, VII 23; *profecto*, II 334; for *aestumare*, *aestumare*, Studemund (*ibid.* I 115) might be remembered; *purare*, *ibid.* II 123; a writer on *trux* = δόρξ should take due notice of Ribbeck's article in Archiv, I 122; *velum* = *vexillum*, *ibid.* IV 413; *malacia*, VI 259, VII 270, 445, 586; *antenna*, O. Weise, Philolog. 47, 45; *idus*, Bücheler, Rhein. Mus. 44, 320; *satura*, σάτυροι goes back to Mommsen, Röm. Gesch. I 28, O. Ribbeck, Gesch. der röm. Dichtung, I 9, Archiv, V 33; *tus* to Jordan in Hermes (1880) and O. Weise in Lazarus & Steinthal, 13, 245. Under *omen* mention should be made of Stowasser, Dunkle Wörter, I 19, and Mähly, Philolog. 47, 568; for *caesaries* I refer to Lagarde, Arm. Stud. 35, 481; *Iulius*, *Iulus*, see Archiv, IV 586 and 616; Greek τῦραννος corresponds to Armenian *tér* = 'master' (Lagarde, Arm. Stud. 2217), and thus overthrows Keller's theory (pp. 329-30). Ramsay (Bezz. Beitr. 14, 309) says: "τῦραννος is vouched for by the grammarians as Lydian, while *Fávaξ* is a Phrygian word."² *Reciproculus* should refer to Corssen's Kritische Nachträge, 136, and Rhein. Mus. 43, 399; also Greenough in Harvard Studies in Classical Philology, I (A. J. P. XI 225). On *ergo* and *erga* see now Zimmermann in Berl. philol. Wochenschrift, 1892, No. 18. The relation of *tentare* and *temptare*, *contemptus* is not explained by Keller (p. 151), but by Meyer-Lübke, l. c., p. 21.

Many etymologies correspond almost verbatim with those given by V. Hehn in his book: Wanderings of Plants and Animals, e. g. *astur* 'a species of hawk,' from ἀστερίας, after the analogy of *vultur*; *citrus* from κέδρος; *κολοκυνθίς* and *colocynthis*. Latin *pavo*, from τῶς, under the influence of *paupulare*. Strange to say, Lagarde, Beiträge zur Baktrischen Lexicographie, p. 65, says: τῶς is perhaps an old mistake for παῶς, *pavo*, and is nothing else but the older form of the Armenian *hau* (Arm. Stud. 1268), which means ὄρνις, ὀρνίθιον, ἀλέκτωρ. τῶς for παῶς originated perhaps as πράσος 'leek,' πράσια 'garden-plot' from Sem. *karrath*, Hebr. כרש, borrowed by the Ionians as κράσος and changed later into πράσος, whence also

¹See A. J. P. VI 243, IX 237, X 247.

²See, however, Bezz. Beitr. 13, 314 and 15, 92; Mém. de ling. 3, pp. 27 and 275.

Latin *porrum*; or μάρσιπος, Latin *marsupium*, for μάρσικος, from מָרְסִי. *Excētra* 'snake, serpent' is, according to the dictionaries, corrupted from ἐχιδνα. Keller attempts to convince us that the Romans adopted ἐξέδρα 'hall,' borrowed already as *ex-hedra*, *exedra*, instead of the correct ἐχιδνα; he compares with it the well-known 'marmorierte Häringe' and 'hermöglichst verschlossene Kästen,' overlooks, however, the great difficulty that these latter instances are adjectives, while ἐξέδρα is a noun. Stowasser (*Dunkle Wörter*, II) derives *excetra* from *ex* = ἐχis and *cētra* 'a short Spanish shield.' Both etymologies are forced, and Weise's comparison with Lithuanian *eschketras* 'whale,' Prussian *esketres* 'sturgeon,' Slav. *jesetrŭ*, Russ. *osetr* = 'stör,' is by far preferable. (Bezz. Beitr. V 82, VI 234; Saalfeld, *Tensaurus*, 477.)

I must take exception to such etymologies as φαλαρίς, φαληρίς 'water-hen, coot,' so called from its white head, borrowed by the Romans as *phaleris*, *phalaris*, was changed into *fulica*, *fulix* after a false analogy to *fuligo* 'soot,' because the main color of the bird was black. βλεφαρον and *palpebra* belong to the same root as the 'einfachste etymologische Instinct' would teach us, but, unfortunately, it has been declared impossible 'von autoritativer Seite aus' (p. 1); *cinnus* 'a mixed drink,' shortened from *concinus*, from κυκεών; *sufflamen* 'a clog, drag-chain' is derived from ὑπόβλημα; πάνος and *pannus* 'cloth, garment' are combined, but Saalfeld, *Tensaurus*, G. Meyer, Berl. phil. Woch. 1887, 214, have shown that they are different words. *Mamphur* 'a bow drill' (Paul-Diac.) Keller derives from μαννοφόρος 'wearing a collar.' That Scaliger, O. Weise and Saalfeld, l. c., 659, have done so is not mentioned at all. Meyer-Lübke, l. c., pp. 24-27, shows that the *ph* in *mamphur* is as wrong as that in *sulphur*, etc., for *sulpur* or *sulfur*; that *mamfur*, again, is a mistake for *manfär*, which would be *mafär* in Latin; that it is an Oscan-Umbrian word, which in Latin must have become *mandarinum*, whence French *mandrin*, while the Italian *manfanile* is derived from the Oscan form *manfarinum*. *Porticus* is said to be from πορευτική sc. στοά, after the analogy of *portus*. *Monobelis*, from ὀβελός 'monolith,' was changed to *monubilis*, after the analogy of *nubilis* and *nobilis*; but J. Piechotta (Wölflin's Archiv, I, No. 4) has shown that *monubilis* with the force of monolith is to be identified with μονόβολος. Keller's etymology is at least better than the one offered in Harper's Latin Dictionary, where the noun is derived from *mōneo* (remind) and *columnae monubiles* explained as 'columns that serve as remembrancers.' Κατάστασις is shortened in Latin to *catasta* 'scaffold, stage,' on which slaves were exposed for sale. So Keller, following Saalfeld, *Tensaurus*. But Stowasser and others consider it a compound of *cat* (= κατά) and *asta* (= hasta). *Basterna* 'sedan chair, litter' is connected by Keller, after Saalfeld, l. c., 168, and others, with βαστάζω, with a leaning toward *Basternae*, the name of a German tribe which became known to the Romans in the war with Pyrrhus and whose abode extended from the sources of the Vistula to the Carpathes. This comparison is certainly 'an den Haaren herbeigezogen'; besides, it is rather awkward for Keller that we have the same word in Armenian: *bastern* 'couch' (Lagarde, Arm. Stud. 27, 362; Abh. 23, 4). A look into Gesner's Thesaurus s. v. would have pointed our author to the right source. For Semele ζεμέλη = סמלי I refer to Revue des études juives, XII, No. 23, p. 139.

Still less successful is Keller in his etymologies of Greek and Latin words

from the Semitic and other languages. *Pallas* (Ἀθήνη) and *Palladion* are derived from Hebrew פָּלַט (*pālāt* not *pālath*); but Keller disregards the fact that the Qal of this verb means 'to escape,' while 'to save' is the meaning of the Piel. I fail to see from what Hebrew or Phoenician noun-formation the word could be derived, unless it be from an intensive form like *gannāb*. Ἀθήνη, according to our author (p. 228), is the same word as Semitic *Ate*; he overlooks one slight difficulty, namely, that *Ate* is the name of a Phoenician god (not goddess!); Ἀτάργατις = Attar-Ate = the Ištar of the god Ate. Artemis Munichia is connected with מְנִיחָה 'gift, sacrifice, unbloody offering,' simply because such sacrifices were offered to that goddess. How the Semitic noun should have become a Greek adjective is not explained. Μοννίχια is said to be based on the analogy of μῶνος μόνιχος 'the unmarried goddess,' and this, again, was changed to μοννυχία with reference to νύξ, thus Artemis Munichia = 'die in der Nacht einsam wandelnde Artemis.'

Ελληνισια, as well as *Mylitta*, are derived from the Hebrew-Phoenician יָלָר; the one is as impossible as the other. No Semitic scholar, at present, will combine *Mylitta* with Hebrew יָלָר 'to bear.' The word is a corruption of the Babylonian *Belit* (the *Beltis* of the Old Testament). It is an agreeable surprise to see that Keller does not also derive Λητώ, Aeolic Λάτων, *Latona*, from this Semitic verb 'to bear.' What he remarks on p. 62 is found already in Bezz. Beitr. 5, 86; KZ. 30, 211. Λητώ as well as Ἀρτεμις and Ἀπόλλων Λυκαῖος seem to be of Phrygian origin. C. P. Tiele, *Revue de l'histoire des religions*, I 179, II 139, quotes a Carian inscription where *lada* occurs in the meaning of 'lady, mistress' = *freya*. Bury's etymology of Ἀρτεμις in Bezz. Beitr. 7, 340, I cannot accept; nor C. Roberts' derivation from ἀρτεμέω; nor do I agree with C. D. Buck that "since the form Ἀρταμ- has a small representation compared with Ἀρτεμ- we are certainly not justified in regarding the former as the original, and that, according to all probability, Ἀρτεμις is the original form and every attempt to find an etymology should take this as the basis" (A. J. P. X 466). Lagarde's Abh. 153 (Ἀρτας); Bezz. Beitr. 11, 192, and C. P. Tiele's remarks in the journal quoted above, will furnish good material for the correct etymology.

Μέγαρα, μάγαρα, μέγαρον are all derived from Hebr. מַגָּרָה. That M. Jos. Halévy is the author of this etymology (*Mélanges de critique et d'histoire sémit*, p. 144) is not mentioned by Keller, who quotes this book repeatedly. Lagarde, *Reliquiae jur. eccles.* XXXVII, has: μέγαρον eodem quo *tugurium* refero, ad מָגֵר scilicet; and more may be found in the same writer's *Symmicta*, I 3, II 91; *Mittheilungen*, I 230. G. Hoffmann, *Einige Phoenikische Inschriften*, p. 6, rem. 1, says: "Das karthagische Μέγαρα = מַגָּרָה wegen der sachlichen Übereinstimmung; vergleiche die Verstümmelung Carthada for קרתחדשת." Κῆλαψ Keller believes to be 'eine malerische Reduplication' of the onomatopoeitic root *klap, klop*, whence also Hebr. מַלְפָּפָה 'hammer' (read מַלְפָּפֹת 'hatchet, axe,' Psalm 74, 6). An Indogermanic derivation is given by Möhl in *Mém. de soc. ling.* VII 389 ff. Of the same value is the etymology of διάβολος, in the meaning of 'satan,' from *zebūl* or *zebūb* in *Ba'alzebūl* or *Be'elzebūb*. In the Old Testament there occurs only *Ba'alzebūb* (1 Kings i) as the name of the *Ba'al* of Ekron, the averter of insects. *Beelzebūl* occurs several times in the New Testament, being equivalent perhaps with בַּעַלְזְבוּל, *Ba'al* of

the heavenly tower' = בְּעֶלְמֵנוֹן , Phoenician Βεελσάμην^1 = κύριος οὐρανοῦ . Whether Βεελζεβοὺλ really denotes the 'chief of the evil spirits' is an open question; and, even if it should have this meaning, it is hard to see why the Greeks should have adopted only the second part of the word and transformed it into διάβολος . The change of z to δ would not be so very strange, for we have *tophadius* (late Latin) for *topazus*; the corresponding transition from δ to z , especially in the form *zabulus*, is very widely distributed from Commodian (in Palestine?) to the Irish Books of Kells and Durrow (*Studia Biblica*, II 321). I would call attention also to the controversy on *Typhon-Zephon* between O. Gruppe and E. Meyer (*Philologus*, 48, 487 and 762). Μάραγδος , σμάραγδος and Skt. *marakata* are both borrowed from the Hebrew מָרְקָת and מָרְקָת (!); so Keller (p. 192), who cannot see why Aug. Müller (Bezz. Beitr. I 280–81) considers μάραγδος , etc., as of Indogermanic origin. The fact is that the Sanskrit was borrowed independently by the Phoenicians and the Greeks, the Phoenicians writing bārekdāth for marekdāth , with analogy to Sem. בָּרַק 'to shine, glitter,' while the Greeks adopted μάραγδος , which, influenced by Greek σμάω , begot a by-form σμάραγδος (Latin *smaragdus*).

That ῥοιά , ῥόα 'pomegranate' has no connection with רִמּוֹן has been known to every Semitic student since 1877. The Cyprian form ῥύδια , of which Keller makes no mention, debars all possibility of deriving the Greek from the Semitic. Greek νέτωπον , νετώπιον from Hebr. נִטְפָּה is very doubtful (Lagarde, *Mittheilungen*, II 357; A. Wiedemann, Herodot's zweites Buch, p. 30); ἀλεκτρονών is explained as consisting of *al-* (= Semitic article) + *keter* (crown), i. e. 'the fowl with a crown on its head.' Θάψακος , says Keller (p. 199), "zeigt höchst auffallender Weise ein ϑ entsprechend dem ת , während sonst dem ת vielmehr ein τ entspricht." To explain this he assumes an analogy to the name of the Western city Θάψος or the plant θάψος ; but we have here a metathesis of aspiration, Θάψακος for Τάψαχος ; the companions of Xenophon changed Τάψαχος = תַּפְסָח , the halting place where the Phoenician caravans crossed the Euphrates (cf. Assyrian *tapšaxu* 'resting place') into Θάψακος on the analogy of Λάμψακος , which stands for Λάψακος > Λαψαχος = לַפְסַח = at the ford across the Hellespont, the initial ל being the same as in Λιλυβαῖον (Lagarde, *Mittheilungen*, II 261 = לִלְיָבַיִא). Βύρσα 'a part of Carthage' is not from *birthā* 'fortress,' but a metathesis of *Begura* or *Bogra*, the earlier name of the city. The guinea-fowl μελεαγρίς was originally a compound of μέλας + ἀργός 'black and white'; its name, our author asserts, was changed to μελεαγρίς after the analogy of the proper name Meleagros, so that it now means the Meleagros-bird; but if so, what becomes of the Old Bactrian *meregha* 'guinea-fowl' from which, according to most authorities, μελεαγρίς was formed? The reference (on p. 206) to Lagarde's *Gesammelte Abhandlungen*, p. 81, for ἀλώπηξ is misleading and not correct; his later statements in the *Armenische Studien*, 8, No. 63, should be consulted, as well as Curtius' *Studien*, IV 305; KZ. 1, 498; 13, 366; 26, 603; Bezz. Beitr. 10, 294; 13, 315 and 15, 135; G. Meyer in *Indogerm. Forschungen*, 1, 328; and W. Meyer-Lübke's note on *lupus*: λύκος in *Abhandlungen Schweizer-Sidler* gewidmet, p. 17, is of the greatest importance. Keller's remark on ἱέραξ —*sacer* is almost exactly like Hehn's on p. 486, note 72, of his famous book; Lagarde, *Mittheilungen*, II 252, however, derives *sacer* from Arabic سَاقِر . *Amaltheia* is derived (p. 225) from מִלְכָּה (i. e.

¹ For Βεελσάμην cf. Schröder, *Phönizische Sprache*, 131, 2.

māldt, not *mālath*, which every Semitic student would consider as equivalent to מַלֵּךְ ('to save'; but here again I must say that this is the meaning of the Piel, while the Qal means 'to escape.' For the correct etymology of ἀνδράποδον I refer Keller and his readers to Lagarde's *Baktrische Lexicographie*, 23, rem. 1. Not only is *Pelagos* derived from Hebrew פֶּלֶג 'canal,' Middle High German *bulge* being completely ignored; *Persephone* from פֶּרִי־צֶפֶן (!) 'the fruit of the hidden,' i. e. 'Frucht des im Boden verborgen gewesenen Samenkorns,' but also *Heracles* from the Hebrew רָבַל 'to go around and about'—article *ha*. Truly, one is reminded of the early days of Assyriology when H. Fox Talbot (*Trans. Soc. Bibl. Arch.* II 33) derived Διόνυσος from the Assyrian *dān nīše* 'judge of the nations,' an epithet of the Sun-god Šamaš, pronounced by him *diyān nise*, or Hades (ib., p. 188), from *Bit Edī* or *Bit Hadi*; but there is no such word in Assyrian; the ideographic expression being KUR NU-GI-A = *erṣit lā tārāt* 'the land whence no return.'

I have only touched on a few points in the second part of Keller's book, a thorough criticism of which would fill a volume of about the same size as the book itself. To this part I shall return again in a special treatise on 'Semitic words in the Greek and Latin languages,' to be published in vol. XXIII of the *Transactions of the American Philological Association*.

W. MUSS-ARNOLT.

Kleine Schriften von Heinrich Ludolf Ahrens: erster Band. Zur Sprachwissenschaft, besorgt von CARL HAEGERLIN, mit einem Vorwort von O. CRUSIUS. Hannover, Hahn'sche Buchhandlung, 1891. xv, 584. Price 16 Marks.

In these latter days, when the ancient reign of the classics is molested on every hand, it may seem a hazardous thing to adventure a volume of collected essays dating in part from the first half of the century. Greek has been voted a protected commodity by the Senate of the University of Cambridge, one of whose sons has taken up arms, whetted by his study of Aristotle, against the further supremacy of the language of the philosopher; in America, as we all know, we have our own battle to fight; and even in Germany we hear regrets for the old times. The number of students of Greek and Latin at the gymnasia and the universities there has, if we are correctly informed, sensibly diminished within the past decade; and Caesar has now entered the lists against the dominion of the old-time studies. While the devoted adherents of Greek are convinced by the continual disclosure of new treasures of art and literature that they were never better fitted to understand and proclaim the lessons of the eternal Hellenic spirit, the world at large, it must be confessed, has grown somewhat impatient of the part Greek has played in our system of education.

In taking up this first selection of the works of Ahrens it seems as if his shade would not rest, but arose to ask of his few surviving contemporaries:

ὦ πιστὰ πιστῶν, ἡλίκες θ' ἡβῆς ἐμῆς,
Πέρσαι γεραιροί, τίνα πόλις πονεῖ πόνον;

Ahrens was not only a great investigator, he was a great teacher. No one but a great teacher could have infused vitality into his theory that instruction in Greek should begin with the beginnings of its literature, and that its study